

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FOREIGN INTELLIGENCE.

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INTRODUCTION.

In directing your attention to the operations of the Society for the past year, we are forcibly reminded of the frequent intimations given by our Lord, that the progress of his kingdom would, for the most part, be gradual and slow. No image could have been selected more adapted to represent this feature of the Gospel Kingdom, than that of the grain of mustard-seed; or leaven hid in a quantity of meal, and secretly diffusing its influence through the whole. And it is somewhat remarkable, that these Parables are actually applied by the Brahmins of India to the manner in which the work of God is now proceeding in that vast and interesting country. Hence, they very generally anticipate those ultimate triumphs of the Gospel, of which we have already had such gratifying pledges, and which the zeal and labours of our missionaries are intended to promote.

In the course of the past year, our Brethren have been called on to cultivate and strengthen stations already formed, rather than to fix the standard of the Gospel in new places. Still, as the Continental stations are scattered over so wide an extent of territory, the journeys necessarily undertaken have afforded the most desirable opportunities of publishing the Gospel. This has been done, perhaps, to an extent unprecedented in any former year.

According to the plan which has been pursued on former occasions, we shall proceed to notice the State of the Missions, from the latest advices, at the respective Stations; the progress which has been made in the work of

Translations; and the Transactions of the Society at Home.

MISSIONARY STATIONS.

Dinagapore.

Mr. Fernandez had been indisposed; but, at the date of the last accounts, was so far restored as to be able to resume his labours. In addition to those residing in the neighbourhood, and who attended the preaching of the Gospel, some of them he hopes not in vain, several inquirers from Purneah, a considerable town to the westward, had visited him, who heard the word with attention; and gladly received several copies of the Gospel of St. Luke, which were given to them at their own request.

Goamatty.

For some time past this Station has been under the care of Krishnoo, who has there displayed the same assiduity and zeal which have marked his conduct on former occasions. In one of his excursions to a neighbouring village, he informed the people he was come to offer them the blessed Word of God, *without money and without price*. His hearers, however, not understanding these disinterested offers, were afraid to accept of books; and Krishnoo, full of grief, retired and prayed to God on their account. Returning soon after, he was glad to find them more attentive, and desirous of books to read. On another occasion, he visited Mandaroo, a place in which the Scriptures had never been seen or heard of before. A fair being held at the same time in the town, many thousands were assembled, among whom he distributed a great number of books, and had much discussion with several men of influence among them.

Cutwa.

Mr. W. Carey has had several additions from the Natives around him; and expected shortly to baptize a per-

son of considerable eminence, who stood firm to his purpose of professing Christ, though hundreds of his countrymen had attempted to dissuade him from it: A brother who lately visited this Station, remarks, "Never was my faith in the Mission raised so much as since I have been at Cutwa. All I see and all I hear, tends to confirm me in the idea that Satan's kingdom in this country will soon be much diminished." The inhabitants of this populous and extensive district are eager to obtain Gospels and Tracts; and, from various quarters, Mr. Carey has received pressing applications for the establishment of new Schools. His efforts in this department have, however, been unavoidably restricted by a want of the necessary funds.

Jessore.

Mr. Thomas, who is stationed at Chougacha, in Jessore, has been interrupted in his useful labours by sickness; to this Church, notwithstanding, some recent additions have also been made, from among the Natives.

Serampore and Calcutta.

In consequence of political arrangements, the Settlement of Serampore has reverted to the Danish Government. This circumstance, however, has not affected the comfort or security of our Brethren. A few weeks previous to this alteration, they were honoured with a visit from the Right Honourable Earl Moira, Lady Loudoun, the Bishop of Calcutta, Mrs. Middleton, and several other persons of distinction. The noble visitors inspected the whole establishment; and appeared particularly pleased when they entered the room appropriated to the Learned Natives employed in the Translation of the Holy Scriptures. The sight of the Learned Hindoos, from almost every province in India, employed in the work of preparing Translations of this blessed Book for all these countries, appeared greatly to interest his Lordship, Lady Loudoun, and the learned Bish-

op. When the Affghan Pundit was recognized, he was immediately pronounced a Jew; and his own declaration, that he was Beni Israel, confirmed the decision.

It is known that Brethren Lawson and Eustace Carey have been ordained co-pastors of the large and increasing church at Calcutta. They appear to have entered on their work with right views of its importance, and of the means suited to carry on their great design. To improve the minds of their younger members, they have instituted a select religious library; and to accustom them to deeds of Christian Benevolence, they have formed a Society for visiting and relieving the Poor, to be called the Juvenile Charitable Institution. Several additions have been made to their number, both of Europeans and Natives; and the same system of incessant labour, in publishing the Word of Life in various directions, principally by means of the Brethren raised up in the country, appears to be continued.

Of the effect of these exertions, in gradually leading the Natives to discern the folly of idol worship, our Brethren mention one very remarkable instance: A Brahmin of great opulence and very considerable learning, resident in Calcutta, named Ram Mohun Roy, has lately published, in the Bengalee, or two philosophical works from the Sungskrit, in the hope of leading his countrymen to renounce idolatry. "He has paid us," say our Brethren, "a visit at Serampore; and, at a late interview, after relating an anecdote of Krishna, relative to a petty theft by this god, he added, 'The sweeper of my house would not do such an act; and can I worship a god sunk lower than a menial servant?' " He is at present a simple theist, admires Jesus Christ, but is ignorant of his need of the atonement. Not having renounced his caste, he is admitted without hesitation as a visitor in the richest Hindoo Families at Calcutta; and several of these have lately embraced his sentiments, and united in a society, with a view to mu-

tual assistance in adopting a system of worship conformable to their faith. Surely it is not presumptuous to hope, that, as they have been led thus far in the paths of understanding, they will be guided into the knowledge of the True God, and Jesus Christ whom he hath sent. The language used by the Brahmin already mentioned, in a late letter to Mr. Ward, will encourage such a hope, and deeply interest every pious heart. "In the discovery of truth, our faculties are of course to be used; but, at the same time, we should look up to God as our best guide, as it is God that leads us on in his true way. We, poor insignificant beings, feel very often our dependence upon the Supreme Regulator, even in trifling affairs; this sense of deficiency will, I hope, relieve me entirely from self-confidence, and induce me to call on God with all my heart, for his assistance."

To attempt a particular recital of the exertions which have been made by Mr. Smith and other Itinerant Brethren, would lead us beyond the limits of a Report. The word is sounding forth in many directions; and instances not unfrequently occur, in which the impressions made on the minds of the hearers appear to correspond with its sublime and holy nature.

So evident, indeed, have been the effects of the Gospel, and so visible and striking the change produced, as to excite the notice and admiration of the Heathens themselves. A hardened idolater lately remarked, when conversing with one of the Missionaries, "You had certainly, Sir, some of the worst materials to work on that men could have; but it is very plain that you have not bestowed on them labour in vain: they are much changed for the better."

Vans-variya.

At Vans-variya, a village at no great distance from Serampore, where a little company, formerly Heathens, are united in the bonds of the Gospel, the affectionate zeal of Tarachund, their Minister, appears to suffer no dimi-

nution. Some Brethren who had lately paid him a visit, reported, that he had almost every evening visitors of all castes, with whom he read and conversed on the things of the Kingdom of God. It was vain, they said, to expect time for sleep; as almost all the night is spent in reading, singing, and religious conversation. This Brother spends nearly all his salary in promoting the Gospel, reserving scarcely any part for himself. He has composed a number of Bengalee Hymns; which have been printed at Serampore, and which have excited considerable attention among the Natives.

Chittagong.

Very encouraging accounts have been received of the progress of the Gospel among the Mug Nation, in the vicinity of Chittagong. Not less than fifty of these people appear to have made a profession of Christianity; and that, under circumstances very painful and trying. Considerable persecution has been excited against them; but hitherto they have stood firm.—One among them, named Khepo, who had suffered much, being asked what he had gotten by becoming a Christian, replied by describing the great sufferings of Christ for him, and said that Christ would give him a hundred-fold more than he had lost. Opposition, however seems to have created additional interest in the Gospel. One of the head priests among this people had declared his belief in the Scriptures, and that he would be guided by them. As one proof of his sincerity, he has cut down the sacred trees which he formerly worshipped, and made seats of them for people to sit upon and hear the Word of the Living and True God.

Digah.

We have great pleasure in stating, that our Brethren, Moore and Rowe, who have long occupied the Station at Digah, have been much encouraged of late by growing success. Various pleasing additions have been made to this little Church from among the Natives; but the Word has been more

peculiarly owned to the conversion of many of our own countrymen, chiefly in the army. One letter mentions twenty-four of these who had openly professed their love to Christ; and we learn that several others had subsequently followed their example. Among these have been some persons of high respectability, who have since shewn a most laudable zeal to establish Schools, and further the work among the natives.

Patna.

The journals of Mr. Thompson afford abundant evidence of his anxious desire to advance the interests of the Redeemer's Kingdom. He has lately undertaken a journey to Benares and Allahabad, during which he had many opportunities of publishing the Gospel. Here, as in other parts of the country, a general impression is felt that it will soon be triumphant. A Gooroo whom he visited, a respectable old man, on hearing part of the Gospel of St. Matthew read, eagerly requested a copy; and, on parting, laid both his hands on Mr. Thompson's, and, looking hard at him, said, "This will prevail: this will prevail." After spreading the news of Salvation through this extensive tract, he returned to Patna, with a pious young man from Benares, who desires to devote himself to the work of the Mission, and who, for the present, is associated with Brother Thompson in labour.—The School conducted by this brother appears likely to be the means of extending the knowledge of the Gospel. In his journal for June, 1816, he speaks of seven young men, part of the Band of the Nabob of Banda, who attended the School, and whose attention to divine things was most pleasing. Soon after, the Nabob gave orders to march at midnight, by which their agreeable intercourse was abruptly broken off. "I gave to John Panchoo," says Mr. Thompson, "some serious books, as he is the best reader among them. After his attendance on the means of grace, he assembled the willing Band in a garden twice a day, and read the Word of God to

them. The poor boys wept on rising from their knees, and sought to hide their swoln eyes. I promised these young friends, that, if spared, I would make them a visit at Banda in the cold weather. Who can tell, but some part of this handful may be made to receive the good see?"

Agra, Allahabad, Delhi, Gayah, and Monghir.

From Agra, Allahabad, and Delhi, no intelligence particularly interesting has lately been received. Mr. Mackintosh has removed from the first-named city to Allahabad, and appears to have commenced his work in a truly humble and Christian spirit. Delhi is supplied at present by Mr. Kerr, but it seems rather uncertain whether he will continue there. Two new Stations have been lately occupied in the province (Hindoostan;) at Gayah, a large city, fifty-five miles south of Patna, a place of as great idolatrous resort as Juggernaut's Temple; and at Monghir, which is also described as a place "immensely large." The former of these Stations is occupied by Mr. Fowles, who was converted under the ministry of Mr. Thompson at Patna; and the latter by Brother Chamberlain, who beside his exertions in preaching the Gospel, both in Bengalee and Hindoostanee, wherever he can find access, is employed in translating the New Testament into the Brij-bhasa Language.

Nagpore.

At Nagpore, in the Mahratta Country, Ram Mohun, a pious Native Itinerant, is constantly engaged, under the direction of the worthy European who has long aided the Mission in that quarter. Several persons of the Dher Caste are mentioned as hopeful inquirers.

Similar accounts are given also by Brother John Peter, from Orissa.

Surat.

The efforts of C. C. Aratoon, at Surat, not having been attended with the success which he desired, this active and useful man had projected a journey northward as far as Ajmeer, sev-

eral hundred miles from home. "Fear not for me," says he, when announcing his intention to the Brethren at Serampore, "that I am going into places under Heathen Governments: the Lord will protect me, if I am faithful unto death. I have no fear. If the Lord please, I will bear witness both by word and by my blood." After proceeding to some distance, however, according to this proposal, he was compelled by indisposition to return to Surat, where he still remains.

(To be concluded.)

DOMESTIC INTELLIGENCE.

AMERICAN BOARD OF FOREIGN MISSIONS.

Report of the Prudential Committee.

Continued from page 489.

Funds.

The board was apprised at the last anniversary, that its extended plans could not be carried into effect without greatly augmented expenditures. To secure the necessary funds, required early and earnest attention.—Agreeably to the recommendation of the Board, the Rev. Mr. Cornelius has been continued by the Committee, as an agent; and his well directed diligence and zeal, his fidelity and success, entitle him to the thanks of all who love the Lord Jesus and his cause, and call for most grateful acknowledgments to the God of all grace. Other Agents have been employed, among whom our missionaries, the Rev. Mr. Hoyt in Pennsylvania, Mr. Swift in New-Jersey and New-York, Mr. Nichols in New-Hampshire, and Mr. Parsons in Vermont; and besides them, the Rev. Nathan Perkins in Hampshire and the adjoining counties, the Rev. Samuel J. Mills in Maryland and Virginia, and Mr. Robert C. Robbins in the southern States, have rendered very essential services. Other agents have yielded occasional assistance, in the places where they respectively reside.

Within the past year donations have been received from forty-seven

Foreign Mission Societies, *one hundred and sixteen* other Societies, under different names, principally, however, denominated *Cent Societies*, and *one hundred and thirty-six associations* for the education of heathen children and youth; making about *three hundred* in the whole. Of these societies, *eighty-one* consist of males only, *one hundred and seventy-three* of females only, *twenty* of persons of both sexes, the remaining *twenty-five* not being distinguished, (whether composed of males or females, or of persons of both sexes,) in their communications to the Treasurer.

Though many of these Societies remit but small sums, they exhibit most pleasing evidence that a multitude of hands are already employed in this work of the Lord; and they furnish a rational prospect, that donations may be greatly increased, if the knowledge of the Christian public advances, and the zeal and activity of the friends of missions are augmented. As auxiliary societies are multiplied; as new fields for missionary exertion are opened; as new and urgent calls are made upon Christian benevolence, the committee feel the necessity of a more constant intercourse with the various patrons of the Board, than has hitherto subsisted. Such an intercourse, by means of the press, is easily practicable if the functionaries of the Board can command the time requisite for it.

The donations to the Board, during the year past, have somewhat exceeded *twenty-seven thousand dollars*.

To the numerous friends of this Board, in the different parts of our country, associated and unassociated, male and female, who, by their liberal benefactions, their active exertions, or their efficient influence, have aided its general design, or its particular objects, every member will concur with the Committee in feeling and expressing the liveliest gratitude. The true friends of missions are one body, having one common object, one common interest. There are many members, but they are all necessary. If this

Board is necessary, its various auxiliary associations are also necessary; and so too are the individuals, even to the widow of two mites, who contribute to its funds, and labour and pray for its success. This sentiment should be deeply and mutually felt. It should be felt and acknowledged that the small contribution of the humblest friend of the cause is as really a service to it,—as really, though not in the same degree, necessary to its advancement, as the munificent donation of its most opulent benefactor, or the arduous labours of its most important functionary. With this sentiment, it is devoutly to be wished that the whole Christian community may be inspired.

Though in the course of the last year many new associations have been formed, and many new contributors have come forward, and the amount of contributions and donations has been more than double that of any former year; yet there is need, most urgent need of increased activity, of more enlarged liberality, of greatly multiplied numbers, of vastly augmented funds. If the income of the Board has increased, so also has the expenditure. Our expenses the last year for missionaries, schools, and translations at Bombay and Ceylon, amount to almost eleven thousand dollars; those for the various purposes of the Cherokee establishment, to almost two thousand and six hundred; those for the foreign mission school at Cornwall, to about five thousand; and those of various contingencies to about seventeen hundred: making a total of somewhat more than twenty thousand dollars. This augmented expenditure, considering the objects to which it has been applied, will be matter of devout joy and thankfulness to all, who, with singleness of heart, seek the enlargement of the Redeemer's kingdom and the best interests of mankind. It has been applied for the support of eight preachers of the Gospel to the heathen,—for the employment of as many teachers of schools in heathen lands,—for the instruction directly of four or five hundred youth and children, hea-

then and Jewish,*—for the founding of establishments, designed for the unlimited benefit of heathen nations, and for the translation into various heathen languages, and the dispersion among millions of heathen people, of the lively Oracles, given from heaven, to turn them from their vanities unto the living God, and to raise them from their wretchedness to immortal glory.

Must not the expenditure of the ensuing year be much greater? Is it not desirable that it should be?

It is calculated, indeed, that the foreign mission school and the Cherokee establishment will henceforth do much for their own maintenance; though they will still require, from year to year, very considerable aid. But to the eight missionaries, already dependent on the Board for support, six or seven more are now to be added; other establishments, similar to that in the Cherokee nation, are to be founded; other schools are to be established in India; and in the printing and distributing of the Scriptures and other books advances must be made, attended with proportionably increased expense.

In this prospective view there is nothing to appal or to dismay, but every thing to animate and to incite. The work must advance; and the means will be supplied. The cause is God's; the silver and the gold are his; and the hearts and the hands of men are in his power. His word of promise also is ample and sure.—Yet the plan of his sovereign wisdom connects with his all powerful grace the otherwise inefficient exertions of men; and makes it the high duty and privilege of his friends, in their various places and relations, to unite their hearts with His, and to be active co-workers with Him.

Here then is ample warrant, encouragement, and scope for both associated and individual effort for the advancement of the best of objects; for the exertion of that sacred influence

* While this sheet was partly in type, intelligence was received from Bombay, which authorises us to say *seven or eight* hundred, instead of *four or five* hundred.

which peculiarly belongs to the ministers of Christ; for the exercise of that fervent love to the Saviour and his cause, which so often displays itself as his brightest image on earth, and of which so many precious memorials are borne upon his heart; and for the activity and liberality of all, who would wish to have it appear in the final revealing day, that they have done something for the spread of his great salvation. And your Committee are persuaded that, when the Christian public shall be made acquainted with what has been done, and given distinctly to understand, that augmented funds are urgently needed, for the support of missions and schools already established, for the establishment of others, and for carrying forward the interesting work of translating, printing, and distributing the Word of life, an animated activity and liberality will be displayed.

If, during the last year, a year of uncommon and almost unexampled scarcity and embarrassment in our country at large, our more than doubled expenditure was met with more than doubled receipts; what may not be reasonably expected for the ensuing year, now that the Lord has opened the windows of heaven, and poured out a blessing upon the land extensively, so that there is scarcely room enough to receive it? Will not this exuberance of divine goodness flow, through the grateful recipients, to thousands and millions who are famishing for the bread of life?

Will the Christian people of this favoured country compel us to cease our operations, or to abridge our plans? Will they say to us, "Recall the missionaries, who are already gone forth; stop those who are going. Let the work of translating, printing, and distributing the Scriptures proceed no farther. Shut up those schools, and send those hundreds of children to remain in the ignorance and to follow the ways of their parents. Let the heathen take care of themselves and of their own. If the Saviour will have them for his inheritance, he will take

possession of them when he pleases. It is no concern of ours.' Will they say this?

Trusting in God, this Board may, and must "GO FORWARD." We have the high commission of the ascending Redeemer. We have the commandment of the everlasting God. OUR OBJECT IS SECOND TO NONE UNDER HEAVEN. "*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, BY THE FOOLISHNESS OF PREACHING, to save them that believe.*" The translation and dispersion of the Scriptures, and schools for the instruction of the young, are parts, and necessary parts, of the great design. But it must never be forgotten, or overlooked, that the command is, to "*preach the Gospel to every creature,*" and that the *preaching* the word, however foolish it may seem to men, is the grand mean appointed by the wisdom of God for the saving conversion of the nations.

It is therefore matter of devout gratulation, that the missionary spirit is continually rising and spreading. And though this Board is not limited to any geographical division of our country, or to any denomination of Christians; yet it will gratefully hail other societies for the same general object; welcome them to a share in this great work of beneficence and reciprocate with them every affectionate and friendly office. The field is wide enough for all. Let all, who will, come forward to the work. We cordially bid them God speed.

The true missionary spirit, is the spirit of love; of that charity which seeketh not her own—which envieth not; and it is not the least among the blessed effects to be expected from the diffusion of this spirit, that in so far as it prevails, it will break down the barriers of party, destroy invidious distinctions, and unite the hearts and hands of Christians in one glorious design, the spread of "THE COMMON SALVATION." The prophetic word is sure. When the earth is to be "filled with the knowledge of Jehovah as the waters cover the sea;" then "Ephraim

shall not envy Judah, and Judah shall not vex Ephraim." Happy day!—Blessed consummation! Heaven will look down with delight; and united Zion in all her dwellings shall hear the majestic voice, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

REVIVALS OF RELIGION.

Account of the Revival of Religion in Acworth, N. H. communicated by the Rev. Phineas Cooke for the Panoplist.

The writer of the following account was ordained over the Congregational Church and Society in Acworth, Sept. 7, 1814. Previous to this time he does not learn that there ever was in the society a general attention to religion; any thing which might properly be denominated a revival; although a very decent respect to the means of grace, and a general willingness to support the Gospel, were characteristics of the people from their first settlement. While the more public forms of godliness were observed, there was an evident lack of that vital piety, which causes its possessors to hold intercourse with heaven, when the world does not see them.

Professors in too many instances slumbered and slept, indifferent to the state of their lamps, whether they contained oil or not. And if possible, they were still less concerned at the death-like stupor which prevailed in the ungodly world around. One year rolled away after another bearing mortals to their long home; in some instances sweeping them away as with

a flood,* while the living remained unconcerned, and regarded not the solemn call which spoke aloud on every hand, "Prepare to meet thy God."

The time I laboured among them previous to my settlement, was not distinguished for any thing in particular, except a good attention to the preached word. No instances of individual conversion were discovered until after that period. At the first communion after ordination, sixteen offered themselves to the church; most of whom dated their hope of a saving change previous to my coming among them. But immediately after this, instances of individual conviction made their appearance in different parts of the society, and one and another were made to rejoice in God their salvation. While these drops were few, their diffusion manifested that God had some mercy even for the evil and unthankful. During the first year nearly thirty embraced the Saviour according to the covenants of the Gospel. The second year was marked with appearances very similar, and about the same number were hopefully brought home to Christ through the only way, regeneration.

At the commencement of the third ministerial year, Sept. 1816, affairs began to wear a still more favorable aspect. What was serious before, appeared solemn now. The seats in the house of God were filled not with drowsy inattentive hearers, but with awakened immortals, hanging on the lips of the speaker, with almost breathless attention; looking as if their everlasting all was suspended on the proper improvement of a single sermon. Neither were the people satisfied with attending merely on the duties of the sanctuary. Conference meetings were established in different parts of the society, and were attended with increasing interest. About this time our winter schools commenced; and several of them enjoyed the distin-

* In 1812—66; in 1813—23; in 1814—46 died: mostly of the spotted fever—amounting in three years to 100—more than one eleventh of the whole population.

guished blessing of having pious young men to instruct them. Feeling that responsibility, which every guardian of youth, who knows the worth of the soul, will feel, they blended divine with human learning: and while they were careful in teaching the "young idea how to shoot," they were no less anxious that its first growth should be heavenward. In a school in the western part of the society, a regular course of biblical instruction was introduced, according to the plan laid down in Wilbur's Catechism." Questions were proposed weekly, and one evening in each week set apart for their discussion. The answers to these questions are required to be in Scripture language. As soon as this mode of religious instruction was introduced, a visible alteration was seen in many scholars. They began to discover a greater relish for the Holy Scriptures. In searching for the answers to their questions, they felt an increasing desire to know more of the lively oracles of divine truth. Every vacant moment, when relieved from their other school exercises, the Bible was taken up, and the unheeded tear, which now and then would drop over the sacred page, showed the contents were becoming daily more precious to the soul. On Tuesday evening, January 14, 1817, when assembled as usual for the discussion of their scriptural questions, occurred a scene, on which memory lingers with delight; and which no doubt excited those fresh acclamations of joy in heaven, which take place on the return of every penitent sinner.

The house on a sudden, became a little Pentecost. The first question which was asked a young woman of twenty years of age, was "What is regeneration?" She rose, attempted to answer, failed, and sunk under the weight of a wounded spirit. The next in order was called upon, but was unable to reply, from the same cause as the former. The third issued in the same manner; and in a few minutes the whole school present, consisting of about twenty-six scholars, were over-

whelmed in a flood of penitential grief, and cries such as these were heard in different directions: "How can I live! What shall I do! God be merciful to me a sinner!" With these were mingled from all parts of the room, the pressing anxious request, "Do, dear master, pray for me—pray for me in particular."

In this scene of general distress, the master though no stranger at the throne of grace, and who had previously attended daily prayer in his school, was too much agitated by the occasion to command his feelings sufficiently, to commend his pupils to the only source of consolation. At this time there was sitting in the midst of this afflicted assembly a young man who was remarkably delivered from the power of sin, and made a trophy of redeeming love a few days before; who had but just learned there was a throne of grace for humble supplicants to approach; and who possessed no particular qualifications to fit him to recommend his despairing school-mates to the mercy of heaven. Seeing the perturbation of the master, and the distress which prevailed on every side, he rose, and with apparent composure, said, "Let us pray." He prayed: and it was evident God heard: for here was an instrument of his own choosing. A modest youth naturally diffident, a new-born soul of yesterday, committing in language perfectly appropriate, the wants of his distressed companions to that wonder-working God, who alone is able to forgive sins, and impart spiritual life to the soul.—It was a scene sufficiently interesting, to have made an apostle tremble.—When this prayer was finished, the master had so far recovered himself, as to be able to offer up a fervent petition in behalf of his school. When he closed, it was proposed to send for some of the neighbours. Two men, professors, who had children in the school, were accordingly called in.—One of these next took his turn in prayer. After some conversation, the forementioned young man, next the master, then the neighbour, each a se-

cond time sought in prayer for that grace which alone could help in such a time of need. By this time the evening grew late, and proposals were made to retire. But the scholars, unanimously, were unwilling to leave the house, or separate from each other. The impressions which seized their minds seemed to be, that it would be departing from the immediate presence of Jehovah. The exclamation of holy Jacob was indeed strikingly verified: "And he was afraid, and said, how dreadful is this place! this is none other but the house of God, this is the gate of heaven." After much intreaty, they were, however, persuaded to go home to their respective families.

Next morning, information being received of what had taken place, a conference was appointed at a house near the school-house at one o'clock, P. M. Here was a spectacle presented which must have excited the admiration of angels. Each scholar holding in his hand the Bible, Testament, or Watts' psalms and hymns, and searching for his life for that spiritual bread which if a man eat, he shall live forever. The assembly was great.—During this meeting many of those who attended became convinced of their lost condition, and began to think it high time to awake out of sleep, and call on God before they perished. On this melting occasion, the stoutest heart of oak dissolved like wax. And none were present who did not appear to be looking to Zion, with their faces thitherward.—The Friday evening following, the weekly conference returned in the center district. Here at an early hour, was presented the little band, literally clad in the armour of the Gospel; holding in their hands the sure directory to eternal life. It may well be supposed, the assembly was crowded. It was proposed that each scholar should read from the psalm book, with which, as well as the Bible they had been very conversant, since their first excitement, a psalm or hymn descriptive of the state of his

mind. Some by this time were delivered from the burden of sin, which had so heavily pressed them down, and that hope which brings comfort to every true believer in Jesus, had begun to irradiate the soul. This was known from the subject read. To hearts like these, the sentiments contained in the 126th psalm, C. M. were found to be in perfect unison, as were those of the 51st psalm to many others, who seemed overwhelmed by the waves of contrition; whose tremulous voices faltered as they read, and often before the subject was ended, died away in the silence of grief. It must be confessed, that the Christian spectator needed a moment's reflection, to determine whether the ground on which he stood, was purely earthly. It was evident that the Holy Spirit was there. Many, while the school were reading, received for the first time in their hearts a pointed arrow from the quiver of the Almighty, and like their fellow-sufferers on the day of Pentecost, were led to cry out, "Men and brethren, what shall we do?" At the close of this meeting, the number of those, who know what sore convictions mean, was considerably increased.

Next morning, Saturday, another school in the east part of the town assembled for their usual school exercises; and it was soon discovered that the master was completely incapacitated to proceed with his ordinary instructions, on account of the weight of conviction which lay on his mind.—Immediately fifteen of his oldest scholars were in a similar situation, and in a short time the neighbours were called in, and the school transformed into a religious conference; and continued thus until night, when the instructor for the first time dismissed his school with prayer. For some time after this not a day returned, which brought not the joyful tidings that some one was convicted or some one made happy beneath the smiles of a reconciled Saviour.

In the first mentioned school, religious books were substituted exclusively, and religious instruction the

sole business for weeks. The school-house became a Bethel, where God was worshipped morning, noon and night. But a few weeks elapsed, before the major part were enabled to sing of mercy, and when viewing what God had wrought for them, were lost in wonder, love and praise. The work has appeared to be genuine in nearly every instance; and all those who have publicly professed to love the Lord Jesus Christ, as yet appear to walk agreeably to their vocation. And most of the number have for some time been members of Christ's visible kingdom. The same remarks apply to the master and scholars of the other school. In the course of the winter some drops of mercy fell into two other schools, and individuals were taken from them into the school of Christ.

The revival had now become pretty extensive through the society, and was principally confined to the rising generation, but not wholly. Several in middle life have been led to consider, among all their attainments, one thing is needful, and appear to have wisely chosen the better part, which cannot be taken from them.

The work has continued through the summer, and now there are some hopeful appearances, that God has not left us. Seventy-eight have united with the church, and in the judgment of charity thirty or forty more are fit subjects for the fellowship of the saints.

The doctrines delivered from the pulpit, and discussed in the conference room, were those which are well known under the title, doctrines of grace. And it is believed that not one of the late subjects of the work can be found, who would not cordially subscribe to God's absolute sovereignty, the total depravity of the natural heart, the agency of the Holy Spirit in regeneration, personal election, the underived divinity of Christ, and the final perseverance of the saints. The language of one and all is—"I care not how much I am abased, if Christ be but exalted.

I cannot persuade myself to close this narration, without inculcating on all who may read it, the importance of imparting religious instruction to youth. The blessing which God has been pleased to bestow on such instruction in our schools has been wonderful; and to his Great Name be all the glory. The connexion between the means and their sanctification has been strikingly visible. I will give one instance among many. The question given out was, "When is the most proper, and perhaps the only time to begin a life of religion?" In searching for the answer, the scholars observed, the Scriptures every where spoke of this season only in the present tense. "Now is the accepted time," &c. "To day if ye will hear his voice," &c.; and that they could find no promise of to morrow. This circumstance alarmed several; and under God was the beginning of that conviction which led to a saving repentance. Are not these things sufficient encouragement to induce all instructors of youth to seize every favorable opportunity to instil into the minds of their pupils the fundamental principles of our holy religion? And will not parents feel the importance of selecting pious instructors for their children? those who are no strangers themselves to the teachings of the Holy Spirit? Surely the above account proves the importance of such qualifications in teachers, beyond a doubt.

May God add his blessing to this humble attempt to publish his unspeakable goodness, and thus gain fresh honours to that glorious Name, which ere long will be revered by every tongue.

PHINEAS COOKE.

Acworth, Oct. 9, 1817.

From the *American Baptist Magazine*.
Extract of a letter from Rev. S. STEARNS,
to one of the Editors, dated Bath, Me.
Sept. 4, 1817.

Rev. and Dear Sir,—As it is the delight of the children of God to record his goodness, and to speak of his wonderful works to the children of men, I

send you the following account of the late gracious work of God among us.

I hope we have not like Pharaoh's chief butler, wholly forgotten our kind Benefactor; although it is now at a late period, that I attempt to give you this brief sketch.

It is about seven years since a small Baptist church was constituted in this town: With a very gradual increase, it arose from ten to forty-five members. During the year 1815 the church and indeed the cause of religion was very low.—No one is capable of entering fully into my feelings at that time, who has never known the discouragements resulting from an unsuccessful ministry. Sometimes I was on the point of giving up all as lost: and not unfrequently had gloomy apprehensions, that God would speedily remove the candlestick out of its place. Toward the close of the year, and at the commencement of 1816, appearances became in some degree changed. The first thing visible was an uncommon flocking to meeting, attended with a remarkable stillness and solemnity upon the audience. I had frequently discovered similar appearances; but which like the morning cloud and early dew had soon passed away, and disappointed my fairest hopes. My unbelief prevailed at first to a very great degree. I greatly feared that my expectations would again be cut off.—But, blessed be God, that was not the case. As my distress had been long and painful, so now my joy was proportionably great. The Spirit seemed to descend like a mighty rushing wind, and soon a general attention prevailed through the town. Each of the religious societies shared in the work. In this revival, the means God has seen fit to honour have been various. A poor man by the name of Scribner, who stood in the Methodist connexion, was apparently blest to the awakening of a number. But although the preaching of the Gospel was in many instances blessed to the awakening and comforting of souls, yet, perhaps, the appearance and conversation of the converts, may be con-

sidered in more instances as the instrumental cause.

Of the subjects of this work, it may in truth be said, that it has exempted no age, sex or condition. The aged, middle aged, and youth have alike shared in its blessings. Some influential characters, and some in the lowest walks in life have been hopefully born of the Spirit. Among our young merchants the work was so remarkable, that it was often said that "all our stores had become meeting-houses." The work has been unattended with noise and confusion. Though in some few instances the distress of the awakened has been too great to be suppressed: yet, generally, deep solemnity has marked the penitent; and a holy smile of joy and complacency, the pardoned sinner. In fine, from appearances at the time, and from the effects since discovered, we have every reason to believe that it was the work of God: And I do sincerely believe, that Balaam's exclamation concerning Israel may here be applied—What hath God wrought!" O for hearts to praise and glorify his name, who hath regarded us in our low estate, because his mercy endureth forever!

The work has been for some time past evidently on the decline; but even now, there are a few, who, as the gleanings of the vintage, and as the berries upon the uppermost boughs, are one after another coming in.

Since the revival commenced, one hundred and six have been added to this church, and one hundred and seven have joined the two Congregational churches in the town. Some have also joined the Methodist communion. May we not hope at the great day, that more than two hundred souls from this work will be found prepared to take a seat at the right hand of the great and good Shepherd?

Since the Lord has been graciously building up his spiritual house among us, he has likewise, in answer to prayer, opened the hearts of the people to build us a neat and convenient house for public worship, sufficiently large

for our present society. But, dear sir, when I record these things, and reflect upon my own unworthiness, how surprising does the goodness of God appear! Not unto us, not unto us, but to the name of the Lord be all the glory. Your's, &c. SILAS STEARNS.

VERMONT BIBLE SOCIETY.

Officers.

Hon. Charles Marsh, *President.*

Hon. Aaron Leland, Rev. Leonard Worcester, *Vice-Presidents.*

Rev. James Hobart, Hon. J. D. Farnsworth, Hon. John H. Cotton, Hon. Ezra Butler, Hon. William Hall, William Slade, jun. Esq. Rev. Chester Wright, *Directors.*

Jeduthun Loomis, Esq. *Treasurer.*

Rev. Chester Wright, *Secretary.*

The interest manifested by the friends of the Bible in Vermont, and the measures already adopted to carry into effect one general plan of operation, by forming Bible Societies throughout the State, are worthy of imitation. Vermont has doubtless taken the lead of her sister States in this good and glorious cause. The Vermont Bible Society is auxiliary to the National Institution, and has made considerable remittances.—There is a County Bible Society in each of the twelve Counties in the State, excepting two, and measures are taking to form societies in these. At the last annual meeting, the Secretary was directed to send printed copies of the Report to every religious Society in the State, with a request that it be publicly read on the Lord's day. It was also recommended to the several County Societies, to appoint Agents in every town in their respective Counties, and to furnish them with instructions with regard to services expected from them.

We regret that our limits will not admit of our publishing the whole of the able and eloquent Report, made at the last annual meeting of the Society.

The following are Extracts from the Report.

We congratulate you, that while so many of our brethren in this State, yet stand aloof, you are found in the ranks of that numerous and benevolent band who, impressed with a sense of the spiritual wants of millions of their brethren, have combined for their relief. We doubt not that in the very

act of stretching forth your hand to give them the word of God; you have enjoyed an abundant compensation for such a charity. Your kindness has furnished many a destitute family with that precious book, which is able, through faith, to make them wise unto salvation. In placing this book in their hands, you have given them a treasure whose worth can never be told. You have given them a lamp to light their way to the celestial world. You have fed them with bread from heaven. You have caused a light to shine upon them, which is destined ere long to illuminate the whole earth, and to render it the habitation of righteousness and peace. We begin to behold the dawning of that long expected day when all shall know the Lord from the least unto the greatest. And we begin also to discover by what means that day is ushered in. It is, we believe, brethren, by the united efforts of Bible and Missionary, and other benevolent Societies. These societies are multiplying, with astonishing rapidity in every part of the Christian world, and are even springing up in the dark places of the earth that are full of the habitations of cruelty.

Here is given a comprehensive view of the want of Bibles in various parts of the world, and the measures adopted to furnish them. This has been anticipated in the various Reports we have heretofore published.

All Asia is famishing for the word of life, and hundreds of millions of copies are wanted to supply the demand.

Africa, too, stretches out her hands and implores the precious gift that teaches the way to heaven; and even in our own country, which we emphatically denominate a *Land of Bibles*, we shall find, if we direct our view to the western and southern parts of the union, that hundreds of thousands are needed to supply all the destitute families. It is an encouraging fact, that here, no less than in foreign countries, wherever Bibles have been bestowed, they have been received with gratitude and affection. Mr. Smith, a late missionary to the southwestern section of

the United States, says, "It is astonishing with what eagerness Bibles are enquired after in that region. As soon as it was known that the Bible was in New-Orleans for distribution, a large crowd of some hundreds of people, of all colors and ranks, was formed before the house, and "a book" was often vociferated in French, by fifty voices at once. The old and the young, the rich and the poor, as if alike conscious of their wants, pressed forward with outstretched hands to receive the valuable gift."

The agents employed in this State in distributing Bibles give abundant assurance that the gift makes glad the heart of many who were ardently desiring, but could not otherwise obtain the inestimable treasure. There is also reason to believe, that the gift of the Bible has been the means of calling the attention of numbers to the things of their everlasting peace, who were slumbering, and would otherwise have continued to slumber, in spiritual death. And we may indulge the expectation that multitudes will ultimately inherit the kingdom of God, who will owe their elevation to that exalted and ever during felicity, instrumentally to the gift of a bible. In view of these considerations, brethren, you will be thankful that God has put it into your hearts to form, and thus far to support this Society. You will count it a privilege thus to bear a part with your benevolent brethren in every part of the world, in the blessed work of sending to all people, tongues and languages, the glad tidings of salvation. You will not be weary in this kind of well-doing. You will persevere in your generous efforts. With a holy zeal, you will resolve, that the streams of your bounty shall never cease to flow, till every spot on the globe shall be well watered, and become, through the influence of the gospel, as the garden of God.

From you, Brethren, with permission, we turn to address the Christian inhabitants of this State.

[The Address will be given in our next.]

From the Christian Herald.

The Board of Directors of the Young Men's Missionary Society of New-York, to the Board of Managers of the United Foreign Missionary Society, wish Grace, and Peace from God our Father and the Lord Jesus Christ.

BRETHREN,—We have heard with gratitude to God, that to the already widely extended exertions of the Christian world, to diffuse the light of the glorious Gospel of the Grace of God, he has added another Institution, devoted to the same object.

We bless the great Head of the Church, that he has been pleased to shed abroad upon the highest judicatories of three of its most extensive branches in this country, so much of the spirit of Christian love and concord, as to induce them to unite, in erecting and patronizing a Missionary Society, which we ardently hope may have a tendency to increase the manifestations of brotherly love among Christians of different denominations, prove an extensive blessing to those who are sitting in the valley and shadow of death, and become a glory to our land.

Brethren—You have much to encourage you, amidst the many difficulties of your arduous undertaking. You have the gracious promise, "Lo! I am with you always," from Him, in obedience to whose command, you are endeavouring to do your part, in teaching all nations.

From the wonderful blessings with which our great Master has been pleased, of late, to crown Missionary efforts among the Heathen, you have reason to confide in the promise, that in due season, you also shall reap, if you faint not. May He pour out a spirit of compassion towards the benighted Heathen, upon the members of those Churches, under whose promises of support you have ventured to lift up your standard; and may he abundantly endow you with their prayers and their contributions. May He send you many faithful and well instructed Missionary servants, in whom the love

of God, and of perishing sinners shall abound. May they go forth under your auspices, to sow the precious seed in barren lands; and the dews of heavenly grace make it fruitful wherever it shall fall: so that they, and you, and we, and all who love the Lord Jesus may rejoice together, in seeing the wilderness and solitary places become as the garden of the Lord.

Brethren—Engaged in a kindred cause, the sending the light of the Gospel to those on our frontiers, who have none to break to them the bread of life, and who, though bearing the Christian name, are fast relapsing into a state of heathenism, we greet you, beloved in the Lord, as fellow-labourers, in a different part of the same great vineyard. We shall rejoice to hear of your prosperity. We solicit your prayers and your friendly correspondence; and we pray God, to give you peace, brotherly love, and concord, in all your deliberations, wisdom in all your counsels, and an abundant harvest of souls for your encouragement and your great reward.

As a small, but sincere pledge of our earnest wishes for your prosperity, we enclose a draft on our Treasurer for one hundred dollars.

In behalf of the board of Directors of the Young Men's Missionary Society of New-York.

JOHN D. KEESE, *Pres.*

New-York, 11th November, 1817.

Female Sunday Schools.

"The Female Union Society for the Promotion of Sabbath-Schools," (in the City of New-York,) being anxious to give, in their next Annual Report, a summary account of the rise and progress of Female Sunday-Schools in this country, respectfully request the Directresses of Union Societies, and Superintendents of single schools in the United States, to transmit, (post-paid), to *Miss Oram*, No 15 Broadway, previous to the first of March, 1818, such information as may furnish materials for an interesting elucidation of their respective histories.

The Reports of the Society will be forwarded to those who may favour the Board with communications on the above subject.

December 27th, 1817.

Last Thoughts of T. H.

It is amazing, that after what we must know of ourselves, that we can still entertain some good opinion of ourselves, and of what we are, can do and hope to do. We must despair of ourselves before we can have any true hope towards God.

This is the divine record, that God hath given to us eternal life; and this life is in his Son: yet what fools and slow of heart are we to believe that the record is true!

'He that *spared* not his own Son, but freely gave him up for us all, how shall he not with him freely give us all things?' Why then am I still staggering at the promises through unbelief, instead of being strong in faith, giving glory to God? God *spared not* his own Son, but having laid on him the iniquities of us all, exacted in full the penalty from him, that he might be just and the justifier of him that believeth in Jesus. Yet here I still stagger, rob God of his glory, and my own soul of peace and joy in believing.—Lord, I believe, help thou my unbelief.

I feel, awfully feel, that I am a sinner, and am persuaded that it is a faithful saying and worthy all acceptance, that Jesus Christ came into the world to save sinners, the chief of sinners; and yet I hesitate in the conclusion that he will save me. Is then the record true, or am I still too proud, to receive the record as true, till I find myself in less need of this full and free salvation?

I feel experimentally that faith is the gift of God, and that all my conclusions drawn from the reasoning on the great and precious promises will want a witness within; and that unless the Spirit beareth witness with our spirits, that we are the children of God, I shall only believe as though I believed not.

For the Religious Intelligencer.
New Year's Verses.

While the New Year inscribes its wintry trace
On Nature's brow, and chills her flow'rets sweet,
Say, shall the Christian view its thoughtful face,
And read no lesson, and no praise repeat?
Let him but turn his eye where Ganges rolls,
Or sultry Indus winds his devious way,
And hear the music of those ransom'd souls,
Snatch'd from Idolatry's debasing sway.
And let him mark the Ocean wave that smiles
To bear the heralds of the Prince of Peace,
And catch the hymn that from those sea-girt isles
Lifts its sweet echoes when the billows cease:
Or let him trace Ohio's silver flood,
And onward press where distant torrents fall,
And see the roving natives of the wood
Staid in their wanderings by Salvation's call.
Yes, let him view the forest's tawny race
Throng round their teachers* with the smile of love;
And with a breathless eagerness embrace
The sacred knowledge of the world above.
And shall no knee in supplication bend,
That God would bid the promis'd era come,
And bring again the children of his friend
To Zion's temple, and their ancient home?
From their clos'd eyes the darken'd veil remove;
Rend from their fetter'd soul Delusion's thong;
And bid them in the Man of sorrows, love
Their Great Messiah, vainly sought so long.
Oh, let firm faith behold the hastening day,
When all the earth her Sov'reign King shall know;
When Superstition's night shall fleet away,
And one pure stream of living lustre glow.
Where chrystal rills shall flow thro' desert lands,
The Rose of Sharon deck the barren sod,
And Ethiopia stretch her rescued hands
To hail her Saviour, and to bless her God.
But oh! of each, this rising year enquires;
Of each, who hear the gospel's solemn sound,
Say, do ye bear the fruits its voice requires,
Or stand, as idle cumberers of the ground?

* Alluding to the schools lately established among the Cherokees, and to the letter of the Rev. Cyrus Kingsbury, on that subject, published in the Religious Intelligencer.

Perhaps I come, to bid the flattering tide
Of prosperous Wealth around your course
to flow:

Then guard your sails against the breath
of Pride,
And shun the quicksands and the gulphs
below.

Perhaps I strew your yet untrodden path
With plants of Sorrow, and with thorns of
woe;

Or come, a silent messenger of wrath,
To cloud your skies, and lay your comforts
low.

Then darkly tossing on the troubled wave,
Oh, let me hear the humble sufferer say,
'That God, who in his tender mercy gave,
Now in his righteous wisdom takes away.'

Perhaps I come to bear the shaft of death;
Then bid me welcome, free from doubt-
ful strife;

E'en as the Christian calmly yields his
breath

To rise to glory, and eternal Life!

L. H.

Ordinations.

Ordained in Georgetown, District of Columbia, on thursday, the 11th inst. by the Baltimore Presbytery, the Rev. *Thomas B. Balch*, as an Evangelist. On this solemn occasion, the Rev. Andrew Hunter presided; the Rev. James Muir, D. D. delivered an appropriate and interesting discourse; and the Rev. James Inglis, D. D. gave the charge.

In Alexandria, on Sabbath evening, the 14th inst. by the same Presbytery, the Rev. *Elias Harrison* was ordained as an Evangelist. On this occasion the Rev. Stephen B. Balch presided; the Rev. James Inglis, D. D. delivered a very eloquent and impressive sermon: and the Rev. Thomas C. Searle gave the charge.

The Treasurer of the Education Society has received since the 2d of December.

From an unknown by Rev. C. A. Goodrich,	\$10
From Rev. Mark Mead, (annual)	1
From Jeremiah Evarts, (annual)	10
From Young Ladies, Union Society Danbury,	5
From a friend by Rev. Samuel Merwin,	3 50
	<hr/> \$29 50

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